

December 4  
1918

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love"*  
(ST. JOHN 15: 10).

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## THE CONFERENCE ADDRESSES.

AFTER the opening exercises and the keynote address by President Heber J. Grant at the general conference, quoted in our editorial, the following members of the First Presidency and Twelve Apostles, and the First Seven Presidents of Seventies, spoke to the people. A singular unanimity of sentiment and expression characterized the discourses, and the throngs of people in attendance throughout the three days sessions were interested in the highest degree. It is not possible in the space of the *Millennial Star* to print more than brief synopses of the sermons.

President Anthon H. Lund was the first speaker after President Grant. He rejoiced in meeting with the saints again in conference, and said the benefits of such gatherings are apparent. He referred to the address of President Grant, and bore his testimony that what had been said was the word of the Lord. He urged the saints to attend all their meetings, as faithfully as they attend general conference, especially urging better attendance at the regular stake quarterly conferences. At such gatherings the saints will hear the word of the Lord and be built up in their faith. He regrets that the people assembled in religious gatherings have rather abandoned the good old practice of speaking an audible "Amen" to what the speaker has said when he concludes. President Lund referred to the restoration of the Aaronic priesthood by John the Baptist, to the Prophet Joseph Smith and Oliver Cowdery, about a year before the Church was organized. Then the higher priesthood later was bestowed upon these same men by Peter, James, and John. Then the power was on earth, not only to baptize, but to officiate in the ordinances of the higher priesthood. They now had the authority and the power from heaven to organize the Church.

The Church was first governed and controlled by elders, the

first office of the higher priesthood restored; but that comprehended the power of ordination and advancement and then came the time when the Church was presided over by high priests.

He spoke of the sacredness of the priesthood and of its continuity, even though men called to its highest offices fall away; and referred to the career of Oliver Cowdery as an example; who lost faith though he maintained his testimony to the Book of Mormon, and humbly repented, and returned to the Church, dying in the faith.

President Lund spoke of how the saints in the scattered conferences and missions in the world, especially in the war-torn countries, had worked hard to keep up the work of the Lord and how they had been blessed in their efforts to tide over the terrible time, until the elders could again return and labor among them. Now the way is being opened up, the elders are going out again, the mission presidents are again traveling and directing the work and the "vitality of Mormonism" is again being made manifest.

President Grant observed that it is a source of profound regret that the President of the United States is dangerously ill. He said he was favorably impressed with President Wilson and what he said on the occasion of his recent visit here; he believed him to be a conscientious man, one who wants to see mankind do and be led aright, according to his best light and knowledge and according to his judgment of what is right. President Grant announced that after singing the Doxology the entire conference assembled would join with Elder Orson F. Whitney in the closing prayer; asking God to raise the president of this nation up from his bed of affliction. Elder Whitney, in addition to invoking the healing spirit to attend and restore President Wilson, prayed that his attendants and associates might be blessed with wisdom in administering such help and care as would speedily restore him to health and strength.

The speakers at the afternoon session were Presidents Penrose and Clawson and Elder George F. Richards. They were briefly preceded by President Grant referring to the early associations of his business career with men of high character, from whom he in recent times was receiving congratulations and support in his views of the world movement for peace. He mentioned a paper from Mr. Kingsley, president of a great Life Insurance Company, that he received and would incorporate in the conference proceedings.

President Penrose addressed the congregation. He said he has been blessed throughout all the years he has belonged to the Church. His efforts have been largely upstream, but he rejoices that to-day he is in perfect harmony with his brethren and associates. He is in harmony with President Grant's views on the League of Nations as expressed in a sermon delivered in the tabernacle nearly two weeks ago. The league pact should be

adopted, is the view President Penrose takes, with possibly some clarifications of interpretation, but no textual changes or amendments that will necessitate the treaty's resubmission to the peace conference.

President Penrose said the ensign of the Lord has been set up and the truth is going forth to all mankind. Some say it has been prophesied that wars shall devastate the earth. Even so, but that is no reason why an effort should not be made to bring about peace or that leagues should not be formed to prepare the world for the day when a reign of peace shall finally be established. He said probably the most ardent advocate of the proposed League of Nations would not claim that under present conditions it will absolutely abolish war; but it can be claimed that it will tend to that end, for the time surely will come eventually when peace shall reign, when men shall learn war no more.

President Penrose said he is a great believer in personal liberty, and agrees with President Grant that men have the right to band together in labor unions, to better working conditions, to secure more pay or shorter hours; but when labor unions seek to compel all laborers to join their ranks whether or not and withhold employment from them unless they can produce a membership card, they are overstepping every moral right and trading on the personal liberties of their fellowmen.

President Penrose appealed to men holding the priesthood, who belong to labor unions, that they should not say to a brother who does not that he shall not have employment, or that the union will refuse to work for the employer who employs his non-union brother. Latter-day Saints who belong to unions should seek to control them in the interest of conservatism, to overcome mob law and mob violence. He read from the eighth chapter of the Book of Ether in the Book of Mormon wherein the Lord speaks against the evil machinations of secret combinations and warned the saints that they must purge, so far as lies in their power, the labor unions of the evil that comes under the condemnation of the word of the Lord.

Elder Rudger Clawson followed in a discourse upon marriage. He said: The divinity of marriage was made plain with the very beginning of the human race. The Lord said to man, "Multiply and replenish the earth." This was the first great commandment. This law is made binding upon men and women through the marriage relation, and it is not right in the sight of God for man and woman, properly united in marriage, to restrict the number of their children. They have the power to fulfil this great commandment, and it is wrong for them to disregard it. This should especially be plain to Latter-day Saints, in view of the light of the gospel as shed on the institution of marriage. A lesson can be learned from history. Nations have perished and have gone down to oblivion when they have disregarded the proper duties

of the marriage covenant and have prostituted it. Latter-day Saints know that children are precious souls in the sight of God, and they have a right to exist. That they are worthy of consideration and worthy of attention, is manifest by the Savior's attitude toward them when He said: "Of such is the kingdom of heaven."

Elder George F. Richards was the next speaker. He said it has been three and-a-half years since he has attended a general conference, because he has been away, presiding over the European missions; for the most part in Great Britain, though he had visited Holland. He said many have asked him how the work of the Lord is progressing in Great Britain, and particularly how it had been affected by the war. He said the corps of elders from Zion had been greatly reduced, the last recruit being in December, 1916, until March 31, 1919. At the latter date all the elders from Zion under his presidency in Great Britain numbered seven. But local elders had been zealous and had worked all the harder, so that in the two-year period of 1916-18, baptisms were still numerous.

Elder Richards said he was gratified to note and pleased to report that on the Fourth of July last all Great Britain celebrated the natal day of the United States. He said he believes England to-day realizes that it is well that the thirteen American colonies revolted and obtained their independence, for the two great nations to-day, with so much in common, are united for the betterment of the world. Elder Richards said when the league of nations covenant was brought forth he believed and accepted it as inspired of God; and when he came home and was asked to speak in the tabernacle he did not realize the opposition was so great to the league of nations as he has since learned. At that time, he said, he expressed the opinion that President Woodrow Wilson was inspired of God and that the league of nations covenant was an inspired document. He still is of that opinion, he believes that the proposed covenant will work out for the bringing about of peace; then why not adopt it?

The third session of conference was called to order on Saturday morning at 10 o'clock by President Heber J. Grant.

The first speaker was Elder Orson F. Whitney. He expressed the hope that the saints will remember, and put into practice, what they hear at the conference, for, said he, "it is not what we eat, but what we digest that makes us strong; and attention is the mother of memory." The last phrase Elder Whitney attributed to his teacher, the late Dr. John R. Park. He said he is in hearty accord with the inspired teachings of the conference; he had not much to say on the subject of the league of nations, except that he is in favor of it. He does not regard it as the gateway into the kingdom of God, but he does believe it is part of the pavement leading to the gateway and he proposes to get out of the mud and walk on the pavement. God does not always bring about His purposes by miracles; he works His wonders by natural law.

It is the flake piled upon flake that makes the avalanche. God uses details to bring about His purposes. How easy it would be for God to withhold rain and bring about famine, if His people need the chastisement. God will not use a thunderbolt to kill a flea, He will suit the weapon to the deed. He is the God of heaven and earth, and all other powers combined cannot prevail against Him. When a man dies it is said his time has come; so it has, or he would not have died; but if he had done the will of God his time to die might have been postponed. The great peace promised of God for this suffering planet will come in His due time when He ushers in the reign of the great Millennium.

Elder David O. McKay, the next speaker, said he desired to read one of the strongest testimonies of the divinity of Christ that is found in sacred literature. He read from the passage of Scripture which tells of Peter healing the lame man at the temple gate, and later of the testimony of Peter, in a prison cell, that the man was made whole by the power of Jesus of Nazareth, and that there is none other name under heaven by which mankind can be saved. Elder McKay said that is his testimony to the world: "There is none other name under heaven by which mankind can be saved." He said he was asked by a man, soon after the signing of the armistice, how God could have permitted such a catastrophe in the light of nearly two thousand years of Christianity. The man said Christianity has failed. Elder McKay said he took issue with the statement, and does to-day. Christianity has not failed. The evil which precipitated the war did not spring from Christianity. There were thousands upon thousands of good Christian people on earth, but it was not from their teachings or actions that the war sprang. It came from sources where Christianity was not accepted in its true light. All its principles were violated by those who precipitated the world war. They did not regard God as a kind and loving Father, they had no love in their hearts, and there was no desire to serve God. There is no Christianity in that, and Christianity was not at fault or had not failed when the great calamity burst upon the world. It was not the teachings of Christianity, it was the rejection of Christianity that brought on the war, and Christianity was exonerated. So, too, said Elder McKay, Christianity is not at fault because of the strife and unrest that exists in the world to-day. It is not Christianity when a man seeks to wring from his neighbor more than he can pay for a commodity; neither when a man looks with vengeance upon another who has more property or goods than he has; nothing is Christianity that breeds strife and unrest. Charity is a component part of Christianity, and charity, as a broad term, not alone in ministering to the suffering, but in tolerance for the views of others. In a few weeks members of the Church, as citizens of the state, will be in the midst of an election. Then comes a test of charity, for brethren will differ in their views, and unless they

exercise great charity each for the other, strife will result, and Christianity, though not to blame, will be brought into disrepute. He bore testimony that the world must accept Christ, and expressed the prayer that all men may be charitable.

Elder Anthony W. Ivins was the next speaker. He read the passage of Scripture which foretells that in the last days the Lord's house shall be built in the tops of the mountains, and all nations shall flow into it; that men shall beat their swords into plowshares, and their spears into pruning hooks and learn war no more. Many differences of opinion arise, said Elder Ivins, from the fact that men comprehend the divine, unchangeable purposes of God among the people of the world; many of which events spoken of by prophets were not to come by God's decrees, are not in accordance with His will, but admittedly contrary to it. He illustrated, by reading from the Book of Mormon, the promise of the Lord that this continent is a choice land, and that it shall never be destroyed, if the people serve the Lord. If they do that they shall be free, and shall never be brought down to captivity. Many promises of the Lord are made on conditions He lays down most plainly. Some prophecies are made unconditionally, such as the building of the Lord's house in the mountains; but blessings and promises are made on condition that the people will do the things laid down for them by the Lord. Every prophecy shall be fulfilled, just how or when men may not know, but surely. If this people fulfil their part, the promises of the Lord will be kept.

The Redeemer testified that the gospel shall be preached to all the world before the end shall come. Men thought the gospel would be preached in a miraculous way, as from a trumpet to all the world; but it did not come that way. Men were no more ready to accept the gospel when it was restored in this dispensation, than when it was preached in the meridian of time.

It is urged by some, said Elder Ivins, that the league of nations plan will bring more strife; it is urged that peace can come only by the ushering in of the reign of the Prince of Peace. He said peace will never come until the people of the world want it. So far as he knows the Lord has not revealed just how He will bring about His purpose of establishing peace; but he feels convinced that every concerted effort mankind makes toward bringing it about will help to aid the Lord's plans; and he believes, that the league covenant is a move in that direction. He is forced to admit, that his interpretation of the word of the Lord does not teach him there shall be no more war, but that does not preclude working to abolish war. As well conclude to desist from preaching the gospel because it is plain the world will not accept it immediately. People can have the gospel if they will accept it; man can have peace if he wants it. Elder Ivins said he was not playing politics; that he has no purpose to serve, no candidate

whose cause he has espoused and no party politics has entered into this matter; he is and has been preaching the truth as he sees it in the light of the word of God and he expressed the prayer that all may see the light and be guided thereby.

At the conference session, Saturday afternoon, Elder Joseph Fielding Smith was the first speaker. He read a Scriptural passage which deals with the creation of man, and an outline of gospel principles, that man by his transgression became a fallen being and that he shall be saved by faith in God the Father, His Son Jesus Christ and in the Holy Ghost, and by obedience to the laws and ordinances of the gospel. Let the Church take heed, the passage says in purport, and pray always lest it depart and fall into temptation.

Elder Smith says he has considered it his mission, has felt so impressed by the Spirit of the Lord, to cry unto the saints in all his travels among them, that now is the day of repentance. This is a day of warning. Great things are about to take place among the saints of God, and among the people of all the earth. Zion has been in existence for many years, and the call has gone forth to the people of the world to repent and come unto Zion. Israel has been gathered and will be, even all who will hearken unto the word of the Lord.

Elder Smith said he will not be misunderstood when he says there is need of repentance in Zion. Not that he means the Lord's people have gone astray—not that; but Zion is surrounded by Babylon, temptation is abroad, and there is need always to watch, to pray, and to serve.

He read the hymn, "Come, O Thou King of kings, we've waited long for thee; With healing in Thy wings to set thy people free." That, he said, expresses his prayer. The greatest power on earth for the establishment of peace in the earth, is the power of the priesthood; and that is not saying anything against any other movement for the establishment of peace. Let other movements go on, but let Latter-day Saints not forget that if they will stand together and spread the gospel of peace in all the world, they will accomplish more than all other agencies combined. If the nations of the earth reject the word of God, woe unto them, for the dire calamities that have been predicted, will come upon the world. But if mankind wants peace, it may be had, said Elder Smith. Let the people hearken to the cry of repentance, for whether they hearken or not, the purposes of the Lord will be fulfilled, with dire calamities if they do not repent.

(TO BE CONTINUED).

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IT is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—RUSKIN.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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THURSDAY, DECEMBER 4, 1919.

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## EDITORIAL

### THE GENERAL CONFERENCE.

THE ninetieth semi-annual conference of the Church convened in the Tabernacle, at Salt Lake City, at 10 o'clock a. m., on Friday, October 3rd, 1919.

The sessions were continued morning and afternoon during Saturday and Sunday. A general priesthood meeting was held on Saturday evening, October 4th, and a special meeting of the general presiding authorities and of the stakes and of the auxiliary organizations was held in the Assembly Hall, on Monday morning, October 6th. The Deseret Sunday School Union held its usual conference Sunday evening, in the Tabernacle, which was crowded with workers in the Sabbath schools.

The Relief Society conference was held on Thursday, October 2nd, and special meetings of the officers of the Young Men's, Young Ladies', and Primary Associations, respectively, were held; as were meetings of the Religion Class officials, of visiting patriarchs, presiding Seventies, social committees and reunions of the various missions and conferences. All these meetings were well attended, and animated by the Spirit of the Lord, and much important, pertinent instruction was given to them, severally, for the advancement of the work assigned to each organization.

The general conference attendance was large and representative. It became necessary to hold overflow meetings on Sunday morning and afternoon, which filled the Assembly Hall, and also the meeting-room of the Bishop's building. The musical exercises of the conference were up to the usual standard of excellence, under direction of Prof. A. C. Lund, and organists McClellan, Cannon, and Kimball. They were of special interest in the singing of the opening hymn on Sunday morning, "Arise, O Glorious Zion," which was conducted by Prof. George Careless, the veteran choir leader, now eighty years old, who composed its music. Also in the afternoon of the closing session there was rendered the selection from the oratorio, "The Restoration," by Prof. Cecil B. Gates, entitled, "I have seen my Maker face to face." This beautiful number was sung by a quartet, with Emma Lucy Gates, soprano, Lola Leonard, J. H. Nielson, and James Berg, and the great choir and organ accompanying.

The conference was presided over by President Heber J. Grant, and there were in attendance his counselors, Presidents Anthon H. Lund and Charles W. Penrose; all the members of the Council



of the Twelve Apostles, except Reed Smoot, in Washington, and George Albert Smith, in Europe; all of the Seven Presidents of the Council of Seventies, the Presiding Patriarch and Presiding Bishopric; all of whom, together with the officers of the auxiliary associations, the Church School Board and Auditing Committee of the Church as sustained at the conference in June, 1919, were again upheld by the unanimous vote of the great congregations.

President Grant, in his opening address, expressed his thanks for the large attendance, and that it was not necessary to again postpone the meeting of the General Conference, as in April, on account of an epidemic of disease.

He said that the leaders of the Church usually had a favorite hymn, and told the story of the writing, by Elder William Clayton, of "Come, come ye saints," which he read and commented upon line upon line, and gave the reasons for adopting it as his favorite among all the songs of Zion. He commented upon other hymns, and of their influence in sustaining the saints in their work and worship, during times of trial and hardship in the pioneer days of the Church and people.

He said that he often reflects upon the goodness of the Lord to His people, in blessing them under all circumstances, even in the midst of persecution and deep suffering. Some of the greatest revelations the Lord has given in this dispensation, through His prophets, were given them in prison. He read one received by the Prophet Joseph Smith while a prisoner, wherein the Lord gave words of comfort and sublime doctrine, in which it is declared that the priesthood is inseparably connected with the powers of heaven, and that no power of the priesthood is given to be exercised save in kindness and long-suffering; and that when any man, holding the priesthood, seeks to exercise its authority in a manner contrary to that spirit of love and kindness, then "Amen to the priesthood of that man."

President Grant said he had thought he would speak concerning the League of Nations, but would refer the audience to a sermon he delivered two weeks before on that subject, which was published in full in the newspapers, and which will be incorporated in the pamphlet of the conference proceedings. He then said he wished to define the Latter-day Saints' attitude concerning obedience to the laws of the land.

He referred to the recent mob outrage at Omaha, and said no man has any right to take the law into his own hands. He called it an outrage and a blot. Men have the right to band together in labor unions, but they have no right to interfere with the personal right and liberty of others. A man has a right to earn his own living whether or not he belongs to any union, and no union has the right to demand of an employer that he hire only union men. He hopes to see the day when no Latter-day Saint will join a labor union unless the union will eliminate the clause that denies

the right of employment to a man who does not belong to the union. He said he is not going to lay this down as the word of the Lord, but he hopes members of the Church will see it in the right light: "No labor union has the right to compel men to join their ranks or to lay down their tools and quit work because an employer will not employ only union men. A man may join a union, or not, that is his God-given agency, but he cannot, by every law of justice or right, be absolutely compelled to join any union. The principle of compelling an intelligent being to do any certain thing and robbing him of his free agency was fought out in heaven, before the foundation of the world was laid, and the law of free agency prevailed." President Grant closed by bearing a powerful testimony and invoking the blessings of the Lord upon the saints and the work of the Lord in the earth.

J. F. W.

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### TRIP TO SWITZERLAND.

PRESIDENT GEORGE ALBERT SMITH, accompanied by Elder Junius F. Wells, left Liverpool on Friday morning, October 31st, 1919, for a visit to the Swiss and German mission, whose headquarters are at Basel, Switzerland. They first went up to London to secure amended passports, and the necessary consular visés, which was facilitated through the courtesy of the American Embassy and a complimentary letter of introduction from the Swiss Minister in the United States to the Swiss Minister in London, held by President Smith. While waiting for these formalities, they attended the Norwich conference, November 2nd, returning to London the next day, and departing for Paris, France, *via* Folkestone and Boulogne, on Tuesday morning, November 5th. They arrived there, in the evening, after a pleasant though cold crossing of the channel, and long railway journey over a part of battle-torn northern France. On Wednesday, after making railway reservations for the journey to Basel, they took the train to Ferte sous Juarte, on the Marne, thirty miles from Paris, for the purpose of visiting the U. S. Military cemetery. Their object was to discover and photograph the last resting place of Grant Lyman, Brother of Apostle Richard R. Lyman, who died in the hospital there from injuries received in the battle of Chateau-Thierry, not far away. In this they were quite successful, and through the kindness of Captain Wyant, in charge of improvements now being made at the cemetery, they were permitted to secure the original cross and identification tag at his grave, to send to his mother. This cross has been replaced by one of the strong, wooden crosses properly marked, and now being set up to permanently locate and identify the graves of the several hundred American soldiers buried there. This short trip was extremely

interesting, giving a nearby view of some effects of shot and shell from German guns that reached this little town and destroyed a handsome bridge over the Marne.

Returning to Paris, and after a good night's rest at their clean, pleasant little Hotel de l'Ocean, in Rue Mayran, they took an early train with a Cook's guide, Corporal Shalter, of the Scot's Guards, to visit the battlefields of the Somme. This involved a railway journey of a hundred miles, and an automobile ride of seventy, almost entirely in the devastated district where the heavy fighting of 1917-1918 occurred, with the greatest losses of British soldiers. The railway route, *via* Amiens, traversed the country and disclosed the damage all along from Paris, through Chantilly, Creil, St. Just, Longneau, Dernancourt, Albert, and the Ancre Valley to Miraumont, Achiet le Grand, and Boisieux to Arras. From the southern approach to Amiens the trenches begin to be seen, and the ravages of shot and shell, of bombs and tanks, and of exploding mines are revealed, a desolation of destruction, that no press reports of the battles as they were fought, nor the later illustrated papers, nor the moving pictures, do more than suggest. The field must be traveled over and seen to get an adequate conception of the vast extent and the immensity of the havoc and ruin wrought by the awful engines of destruction employed in this terrible war. Fields covering many square miles have been peppered out of all pretense of smoothness, the once cultivated surface, now a great area of shell holes, so closely and deeply indenting the ground that no machine can be employed to level it again; but only the patient peasant labor of industrial France will ever recover it to cultivation and productivity. Forests of noble trees have been swept off the earth; only their stark stumps and stripped saplings, like telegraph poles, or guide posts, remain. The villages, towns and cities, railway stations and bridges, and isolated farm houses were alike the prey of the horrible monster, whose voracious tongue of consuming fire lapped up everything that could be reached from their roots and foundation. Crumbling walls of roofless mansions, churches, factories, rows and streets of residences and business blocks stand tottering amidst the heaps of debris of worse destruction.

At Arras the automobiles were entered, and the party of twelve in three cars, were rapidly driven from this once beautiful and historical city, now more than half in ruins, to Lievin, beyond Lens, and back to Arras, viewing enroute, and stopping at times for closer inspection, the war-swept suburbs of St. Catherine, Nine Elms and Vimy Ridge, Petit Vimy, Eleu, Lens and Lievin, Augres and Souchez. Lens, which was a city of thirty-five thousand inhabitants—the center of a coal-mining region—is simply demolished. It was mined and blown up as the Germans retreated—the coal mines also being flooded. It will take years to restore either. A railway is being built upon a concrete viaduct

especially to carry away the debris. At Targette a great dugout was entered. It is more than sixty feet underground. Its vast caverns would shelter two thousand men at a time; its connecting tunnels would hold thousands more. Nearby is the Canadian cemetery, marked by a stone monument—so many soldier cemeteries along this route, the white crosses in serried rows over the graves of so many thousands who fell contending for the high vantage ground of Vimy Ridge. The guide with us served here in the winter of 1917-18. He said that in an attack, to which his company of a hundred and fifty were sent up the easy unsheltered slope, he was one of only thirty that came back. Oh, the dreadful slaughter! And this ridge is twelve miles long, and companies like that were sent up all the length of it. We got down from our cars and ran through the trenches, got into the German pill boxes and the observation tubes, camouflaged as trees, searched the field for relics and found, though no longer plentiful, as the scavengers have been going over it for months, damaged guns, grenades, canteens, water-bottles, helmets, cartridge shells, electric wires and telephone fixtures. One great dugout was wired, to be electric-lighted, and it contained water pipes and faucets with outside connections, with sleeping bunks and lounges for officers and men, that completely filled it from floor to ceiling. We returned to Arras by another road, and to Paris by a later train, having spent twelve hours laboriously in this absorbing traverse of the battlefields of the Somme.

The next day was quietly devoted to sightseeing in Paris, visiting the Louvre, Notre Dame, the art palaces along the Champs d'Elysee, passing through the re-opened Arc de Triomphe, closed since 1871, until the glorious march of victory last May. At night we took our places in the *wagon-lit* via Troyes, Belfort and Mulhall, where we passed the customs, arriving at 8 o'clock at Basel, Saturday morning. We were met by President Angus J. Cannon and Elder Scott Taggart at the station and taken to the mission headquarters, Rheinlander Str. No. 10, to receive the hospitality and comfort of that admirable establishment, and the warm welcome of Sister Cannon and her little daughter Olive, together with the cordial greeting of the office staff.

Elder Scott Taggart, who, with President Cannon, interpreted for the visiting brethren, has sent the following:

“At Basel, Saturday evening, November 8th, 1919, a welcome had been arranged in the form of a short musical program. The saints did not come, however, to hear the program, but rather to hear the visiting brethren and to meet them personally. This was possible, for both brethren addressed the audience and shook hands with every individual, immediately after the exercises.

“Sunday morning at eight o'clock, the priesthood convened. No particular program had been worked out, for it was desired that the branch presidents and others of the priesthood be given

opportunity to ask questions and submit problems which they desired to have solved; and that time be given President Smith and Elder Wells to address the meeting. The questions asked were those which have often been discussed and answered with as much clarity as such questions can be answered. Some of them were: 'If Satan is to be bound during the Millennium, how can it be possible for sin to exist? Is baptism necessary for entrance into the telestial and the terrestrial glories? Will it be possible for one assigned to one of the lower glories to pass into a higher one sometime in eternity?' These questions were answered by President Smith, and it was pleasing to note that in every case he verified the explanations already given by President Cannon. During the course of the discussion President Smith took occasion to advise the brethren to consider their questions carefully before asking them, and to ask themselves if such questions were really of any importance, and necessary to salvation. 'If not,' he said, 'you are wasting very valuable time discussing them.'

"President Smith addressed the meeting, explaining the order, duties, and blessings of the priesthood, and emphasizing the necessity of honoring and appreciating it and so living that we can receive the blessings which are given through it.

"Elder Wells told of the restoration of the priesthood, through the visitation of angels, and referred to its authority as the noblest authority in the world, because it is the only authorized representation of the Father and the Son on earth, and possesses the power, through which the heavens are opened to man.

"After the meeting a group photograph was taken of those present.

"The Sunday-school session was held as usual, and the regular program followed, except that the class periods were shortened, in order that President Smith and Elder Wells might be given time to talk to the school. The Basel Sunday-school is fully organized, and the brethren were able to visit all of the six classes. After the reassembling of the classes, the 'Kinderchor' sang in English, 'Jesus wants me for a Sunbeam,' and then little Fanny Berger presented a beautiful bouquet of roses and carnations to President Smith, saying, in broken English; 'We present these flowers as an expression of our love and respect for you, dear President Smith.' Another bouquet was then presented to Elder Wells, with simliar words.

"President Smith thanked the children for the flowers, and told of the love of the Lord and of his own love for little children. He then told the children the story of how Joseph Smith, when his life was being sought by his enemies, dismissed the guard one night when he found a group of small children praying for his safety.

"Elder Wells told the children of three big men of the Church,

and of his youthful experiences with them, then appealed to the parents to teach their children the gospel and the ways of the Lord while they are still young. There were about one hundred and eighty present.

"In the afternoon meeting the speakers were Elder Festus M. Fuhrman, the only traveling elder from Zion in Switzerland, and Junius F. Wells. The names of the Church and mission authorities were presented for the vote of the people by Elder Scott Taggart. President George A. Smith and President Angus J. Cannon were the speakers in the evening meeting. Both meetings were well attended, and an excellent spirit prevailed.

"On Tuesday President Smith, President Cannon, and Elder Wells left Basel to visit the branches in Zürich and St. Gall. They were greeted in the evening meeting in Zürich by an audience of about one hundred and seventy-five people, practically all saints. The house had been beautifully decorated, and a nice musical program prepared. President Smith and Elder Wells addressed the meeting, and their words were translated into German by President Angus J. Cannon. A similar meeting was held the following evening in St. Gall, though there were not so many present.

"The second conference, to which the saints of west Switzerland had also been invited, was held in Berne on Sunday, November 16th. Musical numbers had been prepared for the program Saturday evening, and for the conference on Sunday, by saints from the branches in Berne, Basel, and Biel.

"The principal subject discussed at the priesthood meeting was the matter of creating a special fund for the support of local elders, who are soon to be called on missions, and their families, which will be left without means of support. The proposition was greeted with enthusiasm, all who spoke expressed joy that a few elders could be placed in the field again, and gave every assurance that their branches would not fail to do their share. Some branch presidents, especially from the French part of Switzerland, desired that elders be sent to their branches, if possible. We have three branches where French is spoken, Lausanne, Neuchâtel, and Chaux de Fonds, and during the priesthood meeting a part of that which was said had to be translated into French. Before the close of the meeting Elder Wells addressed the meeting and referred to the activity of local missionaries, many of them sisters, in the British mission, and of the willingness of many, not so employed, to help them.

"No Sunday-school was held, but the time was given over to Elder Alfred Niederhauser, president of the Basel branch, and Elder Wells. In the afternoon there were about one hundred and seventy-five present. The speakers were President Smith, Elder Wells, and Elder Taggart, and in the evening meeting Elder Wells and President Smith spoke. President Cannon made a

few remarks, expressing joy that we had been able to have the brethren with us and to have such excellent conferences, and thanking the saints for their hospitality.

"The branches at Basel, Zürich, Wädenswil, Winterthur, and St. Gall were represented at the conference at Basel, and those of Luzern, Berne, Biel, Interlaken, Burgdorf, Langnau, Solothurn, Chaux de Fonds, Lausanne, and Neuchâtel were represented in Berne.

"It was not possible for many of the saints from outside branches to visit the conferences especially in the case of the conference at Basel. Nevertheless, they were officially represented, fifteen out of the nineteen branches having officers present."

The delight of this series of meetings with the Swiss saints—we attended thirteen—the pleasure of renewed association with the brethren from Zion, and with Sister Cannon and Olive, must abide among the pleasant memories. To find the mission in so hopeful and thriving a condition was an agreeable surprise, for no communication disclosing it had been received at Liverpool.

Meeting the United States and Swiss officials that we had business with afforded President Smith a fine opportunity of presenting the truth concerning the Latter-day Saint's missionary work, and of bearing his witness to it, which he greatly enjoyed. Our meetings with Mr. Holland, United States Consul at Basel, and with the British Vice-consul, Mr. Cameron; and at Berne, with United States Minister P. A. Stovall, and the Swiss Chief of Foreign Affairs, Parovicini, and his assistant, Thurnheer, were of especial interest, and it is hoped may help to secure freedom for the return of the depleted missionary force in Switzerland.

Having completed the business of the trip, we bade our hospitable hosts goodbye, and taking the night train back over the route we came, arrived safely in Paris on the morning of the 18th, having to remain there until the next day to secure places in the crowded train for London. At Boulogne and Folkestone we were again accorded special favors in getting quickly by the customs and alien officers, through the courtesy of Mr. Thomas, the alien officer at Folkestone, to whose kind consideration we had been recommended by Mr. E. N. Cooper, H. M. Superintending Aliens Officer at Liverpool.

After a night in London, at Deseret, with President and Sister McKay, whose never-failing good cheer was most acceptable, we concluded this highly enjoyable three weeks' tour, arriving at Durham House in the afternoon, Thursday, November 20th, and finding all well and happy.

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J. F. W.

HAPPINESS is not outside, but inside. A good heart and a clear conscience bring happiness, which no riches and no circumstances alone ever do.

## FROM THE MISSION FIELD.

**Married.**—Charles Edward Scott and Annie Dalton were married at Rochdale, October 14th, 1919. A pleasant wedding dance and social was given to which the saints of the Rochdale branch were invited.

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**Baptism.**—A baptismal service was held and one candidate baptized at Burnley, Liverpool conference, November 8th, 1919, by Elder Ira W. Mount, and confirmed by President William J. Starkey at the water's edge.

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**Concert.**—Saturday, October 25th, 1919, a concert was held in the Leeds branch, Leeds conference. An excellent program was rendered by the saints and friends of the branch. A substantial sum was realized for the Sunday-school fund.

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**Bazaar and Concert.**—Saturday, November 22nd, 1919, the Croydon Relief Society gave a very successful bazaar and concert. The purpose was to raise means to continue their charitable activities. The Relief Society was delighted with the large attendance and their generous patronage.

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**Organization.**—Sunday, November 23rd, 1919, at the Sacrament meeting of the St. Albans branch, a Relief Society was organized by President James Gunn McKay. Following are the officers who were unanimously sustained: Alice Ellis, president; Frances Louisa Smith and Ada Chipping, counselors; Grace Jolliffe, secretary, and Alice Henson, treasurer.

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**Socials.**—A series of farewell parties in honor of Elder Arthur R. T. Phillips, traveling elder in the Norwich conference, was provided by the saints of the Norwich, Loddon, and Ipswich branches, respectively, on the 11th, 12th and 17th, of November. Enjoyable programs were rendered, and gifts presented amidst expressions of goodwill and affection for the retiring elder, who has completed a faithful mission there. Elder Phillips responded in his most gracious manner.

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LATTER-DAY SAINTS IN GREAT BRITAIN.